THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. IX., No. 14.] Registered No. M. 1304. THURSDAY FEBRUARY 9, 1922. [PRICE: 2 As. Annual Subscription Rs. 6

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A Vision of India.

INDIA'S SOCIAL, ARTISTIC AND SPIRITUAL LIFE.

BY K. S. RAMASWAMI SASTRI, B.A. B L.,

The social groups of Ind by love were bound;
Their diverse aims ne'er hurt their unity,
As mingling strains in swelling melody
Have a united yet a crescent sound;
With heavenward gaze yet rooted in the ground,
Obeying Law yet dowered with ecstacy
By Love, they heavenly bliss and earthly glee
Possess, and are on earth and heaven crowned.
Self-ruling and well able to defend
Their land of birth, and blessed with all the arts
And pure and godly in act, speech and thought
Their mighty, puissant natures who can bend?
Who can subdue their indomitable hearts,
Unawed by craven fear, by gold unbought?

Great Thoughts.

Vanity is like a heap of rubbish or ashes on which the water, as soon as it falls, dries away. Prayers and contemplations produce no effect on the heart puffed up with vanity.

Be as devoid of vanity as the cast-away leaf before the high wind.

The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away.

A man after fourteen years' penance in a solitary forest obtained at last the power of walking on water. Overjoyed at this, he went to his Guru and said, "Master, master, I have acquired the power of walking on water." The master rebukingly replied, "Fie, O child! is this the result of thy fourteen years' labors? Verily thou hast obtained only that which is worth a penny; for what thou hast accomplished after fourteen years' arduous labor, ordinary men do by paying a penny to the boatman."

A youthful disciple of the Bhagavan once acquired the power of reading the heart of another. Overjoyed at this, he related this experience to his master, and the Bhagavan rebuked him by saying, "Shame on thee, child! Do not waste thy energies on these petty things."

A certain pious man used to count the beads of a rosary constantly, silently uttering the name of the deity. To him the Bhagavan said, "why dost thou stick to one place? Go forward." The pious man replied, "It cannot be done without His grace." The Bhagavan said, "The breeze of His Grace is blowing night and day over thy head; unfurl the sails of thy boat (mind), if thou wantest to make rapid progress through the ocean of life."

The wind of God's grace is incessantly blowing. Lazy sailors on this sea of life do not take advantage of it. But the active and the able always keep their minds unfurled to catch the friendly breeze, and thus reach their destination very soon.

Events of the Week.

In quoting in these columns last week from Nicolai Lenin about the troubles that beset Communists, we said that they were applicable to many others besides. Events in our country within the last week have come to our justification. M. Lenin, it may be well to remind the reader, put down the three enemies of the Communist State to be Communist bragging ignorance and corruption. The flamboyant ultimatum which Mr. Gandhi has chosen to send the Viceroy is to us an evidence of the first of these enemies. Mr. Gandhi threatens the inauguration, not merely at Bardoli but at Guntur and elsewhere, of offensive civil disobedience within a certain period and under certain contingencies. Civil disobedience, non-payment of taxes is not an end in itself ; and to speak as it were is only bragging. Again and again Mr. Gandhi has himself confessed that the country is unripe for the struggle, and if parts of the country are ripe for the campaign, it only exposes them to defeat and the national movement will suffer in consequence. We can understand a no-rent compaign, started simultaneously all throughout the country ; and if this be not practicable, in the major portion of the country. Even then the consequences are incalculable: and the conservative elements in society will take fright quite reasonably and the movement will be snuffed out of existence, not without leaving bitter passions and rankling memories behind—just as owing to other cauaes we find in Malabar today. Apart from that there are obviously hypocrites among the leaders, if what a government communique says be true.

* * *

The situation is, in all conscience, near to the breaking point; and requires wary walking. We are willing to grant that the Government's having lost all initiative and standing dazed and falling back on the devices dictated by a bankrupt statesmanship is in a very large measure responsible for this ominous turn of events in our politics. Our legislators meanwhile are fiddling and are content to remain so. Nothing better could have been expected of a majority of them who in normal times could not have got into the legislature. Still the duty lies heavy on Mr. Gandhi and the party which he represents to see that what they aim at is practicable and that all other courses have been exhausted. As we pointed out many weeks ago, Mr. De Valera's relinquishment of the presidentship of the republic of Ireland ought to be a warning to all extremists. Somebody said that the ultimate triumph of all extremists is a wild man waving a red flag and shouting "Victory" on the top of a heap of ruins. There are men of such temperament among the most vocal section of our politicians: and we are afraid they are cleverly utilising Mr. Gandhi's phenomenal influence and unquestioned personal ascendancy in this country. It is well however to remember that that personal veneration in which he is held is not an endorsement of his political principles, nor of every one of his tactics, but only the outcome of the nation's consciousness of the overwhelming importance of things supra-mental and supersensuous.

* * *

Pandit Malavya has wired to Gandhi that the country's interests demand the postponement of the starting of civil disobedience until his Committee had exhausted all its efforts. Apparently, there is still room for optimism. This appeal of the Pandit may not please those fanatics, adventurers and paid *condottieri* of liberty, who have chosen to fight under the N. C. O. colours and to swear by Mr. Gandhi. But there is no denying the fact that the majority of our independent public men will rather go with the Panditji. At the time of his re-entrance into active political life, somewhere about July last year, we hailed it as a welcome fact of full rich and beneficial promise. No one dare question the fact that our silver-tongued orator of Allahabad is an excellent politician, a pure and sincere Swadeshist and an ardent patriot of the very highest order. We hope and trust that his cool, solid and far-sighted wisdom may have a sobering effect on the rushing, impetuous, inspired personality of Mr. Gandhi and thus help to avert a catastrophe—to which the intransigeants in the opposing camps of the Congress and the Government are leading the country.

The wisest course will yet be for the Government to call for a Round Table Conference. As the *Indian Social Reformer* has so ably pointed out, the effect the resolutions of the Bombay Conference of leaders and the Working Committee of the Congress has been substantially to produce the conditions desiderated by His Excellency in his speech to the Malavya deputation in Calcutta in December last. It is impossible to understand the reasons for the Government backing out of that promise. Obviously—and H. H. the Aga Khan's and Viscount Northcliffe's recent opinions suggest the suspicions—they are awaiting the time which is near at hand, when the Turkish question will be settled and the Muslims will be estranged from the Hindus, and both will be checkmated in detail and easily. We do not know if so foolish an idea pervades the counsels of the Government: but there is no doubt, their present attitude, consisting both of their commissions and omissions is estranging all sections of public opinion from them: and the country is being led on to the awfullest of situations.

* * *

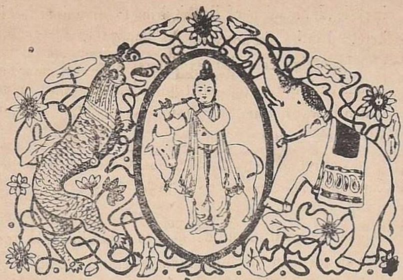
As the Honourable Mr. K. V. Rengaswami Iyengar said in the Council of State, the action of the Government is really putting a great strain on those who are co-operating. Let us see what has been gained by such 'strong action'? Repression has failed, people are acclamatised to prison life and a humiliating atmosphere, and the bitterness against the Government has become very acute. The non-co-operators are really congratulating each other. They have just reasons for congratulation because but for the repression their movement could not have gained so rapidly the objective it has gained to-day. Yet all this at a time when there should be rejoicings and greetings ; I did my duty during September last to beseech the head of the administration not to arrest the Ali Brothers as that was the time for a calm atmosphere. Five months ago all the reproaches of the thoughtful sections were directed against the discontent but to-day a perusal of the speeches of such Moderates as Mr. Jinnah, Pandit Malaviya or Sir H. Wadia will show who share the reproaches. Sir H. Wadia who is a most moderate gentleman has gone the length of saying "Law and order have been made a cover and an excuse for tyranny." The feeling of the country is very bitter, and wise steering, God willing, can avert a wreck and a catastrophe.

* * *

Mr. K. G. Karkare, a member of the Depressed Classes, we presume, writes in the *Indian Social Reformer*:— The Madras Government seems inclined to favour the members of the Depressed Classes. The land of the Non-Co-operators, refusing to pay taxes, which would have no bidding, would be bought and given to the D. C. members. The D. C. members must thank the Government for this their solicitude. But this action smells of the charitable spirit of a Hindu miser who would dispose of his wicked, mischievous cow which had begun to give kicks instead of milk, by making a gift of it to a Brahmin. Can not the Government find a more hard and tough Brahmin for this ? The D. C. members have long suffered for their so-called sins. Charity of such a land would bring them in conflict with the people. The D. C. members have to look to both the Government and the people for their salvation. Can not the Government select other lands for them ? Instead of exploiting social differences, the best way for the Government is to hold a Round Table Conference. If Mahatma Gandhi makes impossible terms and plays De Valera, I believe Griffiths will not be wanting.

* * *

The Government of India have appointed a Joint Committee of the Indian Legislature with Sir Alexander Muddiman as President and six members, three from each House, including Sir Frederic Whyte, to examine the question whether the two Chambers should exercise any powers with reference to receiving and examining of public petitions and, if so, what should be given, and in what form this could be exercised. The Committee will assemble at Delhi on or about the 15th instant.



The Hindu Message

Egypt.

Events in Egypt seem to be taking a new turn. Though the reports before us are so far meagre and we are not in a position to forecast the future with any certainty, there is enough to warrant us and others similarly placed to indulge in optimism and take comfort in the thought that undiluted repression, the rattling of the scabbard is giving way in the minds of British statesman before a policy of conciliation. We have often in these pages adverted to the deepening intensity of the struggle in Egypt and had said that the unrest there remains and grows and is fostered by the prophylactic measures of Lord Allenby until, in our opinion, no solution except a grant of entire independence will solve it. We have also traced the story of the Egyptian struggle, more particularly since the Armistice; the mockery of constitutional reforms offered under the aegis of Lord Milner and spurned by the Egyptian people; of attempts to establish a "settlement" through Adly Pasha, the moderate leader, and the failure of those attempts; and the conclusion of all the negotiations by the violent re-assertion of military force by Marshal Allenby, and the continuance of a regime of coercion and martial law against a nation in revolt.

It is not possible, as we have already said, to find out what the new policy foreshadowed by the Foreign Office *communique* amounts to in effect. The original offer of independence, as it was grandiloquently styled, was characterised, as the reader knows, by placing vexatious British Commissions, Political and Financial and Judicial, calculated to interfere with Egypt's freedom of action at every vantage point in her internal government, by Britain's open control of Egyptian foreign relations and by a huge Army of occupation. Well might the *Times* call on international lawyers to re-define their conceptions of national sovereignty. We have no details on either of these supremely important issues and hence all speculation as to the new terms satisfying Egyptian aspirations is bound to be upset or at best to be only tentative. Opinion in Egypt has not yet had time to express itself on this new offer. The following conditions, however, seem to have been stipulated by Sarwat Pasha before he could accept the Premiership:—Non-acceptance of Foreign ministry, freely elected Legislative Assembly, suppression of advisorships except judicial and financial, replacement of foreign by Egyptian officials to commence forthwith, abolition of martial law, a new parliament to appoint a Delegation to discuss with Britain the questions of guarantees and also Sudan. This is not much and we must bear in mind that the leaders of neither the non-co-operators nor the moderates have yet spoken out.

Meanwhile we think it is not wholly fanciful to say that the Coalition shifty, indecisive, vacillating and lacking in principles as it has proved itself to be, means this time to tackle the problem in the spirit of a large-hearted statesmanship: and that the first step thereof is what is tantamount to a virtual recall of Marshal Allenby. The reader will not be misled by the camouflage about the necessity for a discussion; for, be it remembered, all the materials for a decision have long been before the Cabinet and Marshal Allenby could have nothing to say in addition to the masterly report of Milner, and the conversations of Zaghloul and Adly Pasha. The weakness or vanity of statesmen not to own up their errors has come in to mar the magnanimity of the climb-down in this case. That it is a climb-down, which must be mortifying especially to Mr. Churchill who has been recently on the war-path against the discontented elements in Asia and Africa, cannot be denied. This explains in a measure the blatant bluster about firmness and determination not to yield to mere clamour and agitation but to real merit alone. In the language of the *Madras Mail*, Egypt is *urgently and pleadingly* invited again to discuss the problem of reconciling British interests in this important highway with what are admitted—and have repeatedly been admitted in the past—to be legitimate Egyptian national aspirations. But unfortunately the fact that the pleading and the urgency come in only when the stocks and shares show a tendency to weakness does not speak much for the sincerity or at least the prescience of responsible statesmen.

An Indian Mercantile Marine.

We have before us the official report of the debate in the Indian Legislative Assembly on Sir P. S. Sivaswami Iyer's motion on the above subject. The terms of Sir Sivaswami's original motion were as follow :—

This Assembly recommends to the Governor-General in Council that a Committee including experts and non-official Indians be appointed to prepare a scheme: (*i*) for the liberal recruitment of Indians as Deck or Executive Officers and Engineers in the Royal Indian Marine; (*ii*) for the establishment of a Nautical College in Indian waters for the purpose of training Executive officers and Engineers of ships; (*iii*) for the creation of an adequate number of state scholarships for providing instruction in the Nautical Colleges and training ships in England, pending the formation of a Nautical College in India; (*iv*) for the encouragement of ship-building and of the growth of an Indian Mercantile Marine by a system of bounties, subsidies and such other measures as have been adopted in Japan; (*v*) for the acquisition of training ships by gift from the Imperial government or otherwise; and (*vi*) for the construction of the necessary dock-yards and Engineering work-shops in one or more ports.

The resolution is rather comprehensive as will be seen and Sir Sivaswami Iyer in his very able speech on the motion said that it was necessarily so. He said that all the various parts of the resolution hung together: and he postulated some essential conditions to be fulfilled before the objects aimed in the Resolution could be attained. Firstly, the resolution presupposed taste and aptitude for sea-faring occupations, secondly, skill and technical knowledge; thirdly, prospects of employment, fourthly, natural resources and capital, and lastly, enterprise and Government help for nursing the infant industry. After a brief historical resume showing how India had an extensive maritime intercourse from the earliest times down to the middle of the 19th century when iron and steel displaced wood, and steam-power was introduced, the mover said that public opinion in India, which has since very recently been much exercised over this question, will not agree to the postponement of a consideration of this problem on the ground that Indian resources in coal, steel and iron are not properly developed. Sir Sivaswami quoted the example of Japan. "Till 1896, Japan had no definite plan or policy, but in 1896 she took up the matter seriously and, for the purpose of encouraging her shipping trade, she passed laws for the encouragement of ship-building and for the encoura gement of navigation. The Navigation Law was superseded in 1909 by what is called an Overseas Navigation Subsidy Law which is now in force. The gross tonnage of the Japanese Mercantile Marine in 1896 was 15,000 tons. In the year 1918, about 22 years after, it was 2,482,000 tons, and there are now five steamship companies which are being subsidised. You will find it stated in the Japanese Year Book that though seriously handicapped from an inadequate supply of materials and skilled labour, the private ship yards have attained the marked progress to which the ship-building encouragement law of 1896 has given no little aid. Here also probably our course may be to follow Japan."

To the very natural question where the capital for all these grand schemes was to come from, Sir Sivaswami replied that he would welcome foreign capital, cheap capital from whatever source it may come. And he thought that the policy of bounties or subsidies which he advocated may itself lead a number of British firms to establish the industry here. But he did not want the country to be swamped by greedy foreign capitalist exploiters, attracted by our cheap labour and the government subsidy. By way of a detail which it was not necessary to trouble the House then with, he advocated exactly the same policy which, we now see, has been put forward before the Fiscal Commission by the Indian Chamber of Commerce at Madras. Sir Sivaswami suggested, for instance, that, if English companies were established here, half their capital should be open to subscription in India and that an adequate voice in the management should be given to Indians on the directorate of these companies.

As regards the provisions in his resolutions regarding the training of Indians, Sir Sivaswami very naively said that there was no use in asking for the employment of Indians as deck officers or engineers on board ships which belong to English companies. In spite of the mover's diplomatic handling of this vexatious theme, it cropped up in the discussions as it could not but. This we shall see presently.

We are afraid Mr. C. A. Inne's references to Japan, in his speech in stating the Government position, were not happy. He said that the impulse came from Japan's need for a navy. Quite true, but why should it be taken to mean that India does not need a navy. An Indian navy is one of the insistent demands of the day; and the spectacle of what other parts of the Empire are out to achieve is rather likely to accelerate the formation of an Indian navy. And we are sure that the motion referred to a mercantile marine solely because an efficient and prosperous mercantile marine will be followed by an Indian navy as surely as night follows day. Mr. Innes further confessed to have been impressed most by the absence in India not only of trained ship-builders but of the means of training such. If in spite of Sir Sivaswami's brief historical resume and especially of what was left unsaid by him, the Commerce and Industries member should still be surprised, he may feel surprised to his heart's content. Finally, he suggested that instead of asking the committee "to prepare a scheme," it will be well to leave it to them "to consider what measures can usefully be taken" to attain the objects in view. This amendment was accepted by Sir Sivaswami Iyer.

Then followed an interesting debate, in the course of which the resolution was further amended, somewhat to the better as we think. The Army Secretary who followed Mr. Innes said that His Majesty's Government had made a free gift of one sloop for training purposes and also of two boats of the "P. C." class. Sir V. D. Thackersey did very well in our opinion to refer to the system of rebates now obtaining and it is a pity he was called to order as he was developing this part of his argument, for which there surely is much to be said. He said that coastal trade ought to be confined to solely Indian ships and that foreign shipping agencies ought to be prevented from cutting the rates till the Indian mercantile marine was fairly developed: and advocated government action to secure these ends. Sir Deva Prasad Sarbadhikari very rightly pointed out that the Government can and ought to proceed immediately with a great deal of work in regard to item No. 3; namely, the creation of State scholarships for providing instruction in the Nautical Colleges and training ships in England.

The *Hindu* (Madras) has familiarised its readers with the outspoken minority report of the Bengal Committee to consider the question of nautical training for Indians. The writer of that report put the question to the Marine Superintendents of four important British firms and their official reply was, "It is doubtful if the shipping companies would find it either possible or expedient to employ Indians as mates while there are other Europeans on board with whom these Indians would have to associate." "I tried," the writer of the minority report goes on, "to ascertain the cause of this unwillingness and got my colleagues to admit that it was the question of prestige that stood in the way. My friends expressed their sympathy with the aspiration of our young men to adopt the sea life, but they could not see their way to allow the Indian lads to mix on equal terms with the European lads who are already there as apprentices." Basing himself on this and somewhat similar arguments, Mr. K. C. Neogy moved a further amendment to the resolution. To this, Mr. Innes could only say in reply, "the Assembly can take it from me that at home there is none of this racial feeling" and "we have got to approach the matter in a different way—we should adopt different tactics with the shipping companies." What it is to be he left unsaid. Lt. Col. H. A. T. Gidney, a nominated Anglo-Indian member, came to Mr. Neogy's support and said that the Commerce Member's repudiation of Mr. Neogy's assertion of racial bias did not square with all the facts: and took the House into his confidence by relating his own experience in the matter; and said there was justification for Mr. Neogy's amendment. Which the House adopted.

The motion as finally adopted by the House stood as follows:—"This Assembly recommends to the Governor General in Council that a Committee including experts and non-official Indians be appointed *to consider what measures can usefully be taken*:—(1) for the liberal recruitment of Indians as Deck or Executive Officers or Engineers in the Royal Indian Marine; (2) for the establishment of a Nautical College in Indian waters for the purpose of training executive Officers and Engineers of ships; (3) *for ensuring the entertainment of Indian apprentices for training as such officers and engineers, in the ships owned by shipping firms that enjoy any subsidy or other benefits from Government on any account, and* for the creation of an adequate number of State scholarships for providing instruction in the Nautical Colleges and training ships in England pending the formation of a Nautical College in India; (4) for the encouragement of ship-building and the growth of an Indian Mercantile Marine by a system of bounties, subsidies and such other measures as have been adopted in Japan; (5) for the acquisition of training ships by gift from the Imperial government or otherwise, and (6) for construction of the necessary dock-yards and Engineering workshops in one or more ports.

"All Things Considered."

The *Communist*, the organ of the third International in its review of the events of the past year, says this of India:—"In India the year opened with the coming into operation of the constitutional reforms which gave a farcical parody of parliamentary representation without power to an electorate of about 1 per cent of the population. These reforms aroused no interest, and were boycotted by all but a handful of servile Moderate politicians. Feeling in India was being swept by the campaign of Gandhi for non-co operation, which brought into its wake masses of the people who had never been touched by the ordinary Nationalist propaganda. The inflammable character of the situation was revealed by the Moplah rebellion which broke out in August and is still not suppressed, despite the merciless measures of the British forces (the suffocation of 64 Moplah prisoners in a luggage van will not be forgotten by the Indian people). The sending of the 'liberal' Lord Reading as Viceroy did not relieve the situation; and when the Prince of Wales arrived in October (Sic.) he found his visit boycotted by the population. The Government has replied with new and fiercer coercion, and wholesale arrests and imprisonments are the order of the day. But the organisation and drilling of the Indian Volunteer Corps, proclaimed as illegal, continues and marks a new epoch in the history of India."

The following extract from the *Mahratta* will be found interesting:—Dr. Annie Besant—of Madras, remember—was recommended by no less a person than Dr. Sapru, to the Racial Distinctions Committee, to give evidence. Oh, what a high honour! Mrs. Besant did condescend to act, it seems, as Dr. Sapru wished her to do. She gave her evidence and advocated absolute equality and abolition of distinctions. But there is one little incident, trifling though it may seem, in her evidence, that perhaps made her sob behind her garment: '*Et tu Brute!*' 'You too Vincent!' But painful though the occasion be, she could not help replying to Sir William, who, when he examined her, put her a very searching question, that resulted in putting a very high discount on the worth of her evidence. Sir William wished to presume that her ladyship identified herself with the large majority of Indian opinion. 'Alas, Sir William, it was so until 'two years ago'! But Sir William, is that to be the cursed fruit of Jamnadas' partnership with you? However the lady identifies herself with the 'Indo-British' Government; so it follows that even that Government is not backed by a majority of Indian opinion. Sir William however further fenced the lady by exclaiming 'I hope even now,' and created laughter. The readers may judge whether the laughter was out of respect or ridicule for her notable admission. The reply however seems to have been drowned in sobs unchecked!!

Some very sensible speeches were made at the Industrial Harmony Conference, held at the Crystal Palace, London, in October of last year and are reported in a recent number of *Co-Partnership*. Major Crawford said that "If you take your employees into your confidence, if you teach them something about the mechanism of each industry, it stands to reason that they are better able to appreciate your position; and they may be prepared to co-operate and even make a sacrifice with you. The people primarily concerned with industry are

the employers and people engaged in it, yet it is not the first business of industry to yield a profit to the manufacturer. It is not the first business of industry to yield a wage to the worker. It is the first business to give something to the community that the community wants. If they do that, if they concentrate on the community point of view, they will also get out of it what they want. The people who are to be considered, the people who are to discuss these things are the people concerned in the industry, and perhaps the community."

Yet another speaker, Miss Voysey, the Secretary, of the Welfare Workers' Institute, said that industry exists for two purposes, first, for the service of the community; secondly, to give a reasonable and adequate opportunity for the desire for work to express itself properly. How does that fit in with our present industrial system? If we are going to realise the true purpose of industry, it seems to me that we shall have to keep these two main points in view. One is, that we make things which are really wanted, things worth while; the other is that these things worth while shall be made under conditions which allow of a full and proper life to everyone concerned. The trouble is that we are such a long way from that. If we are going to consider the full life of the individual we have to put individual things first. How often when somebody in business says to the Directors "The individual things must come first," the reply, is "Business is business." "I want to say that that kind of business is bad business, not good business. The consideration of the individual and his real need is good business and the only way in which you are going to get productive industry. I do not want to go into material organisation, into details, but I want to consider the organisation of business as it affects the personnel." Think of all our factories and then how much time and thought is specially devoted to the consideration of the human problems connected with the business. You have specialists on every other subject, but one would think that the management of human beings was the easiest thing in the world from the way in which it is neglected. Really the difficulties of it make it obvious that we shall have to give far more time to it, and that we have been incredibly stupid in the past. To give a simple instance, we seat tall and short people at the same benches, on chairs of the same height. Our problem is so much bigger than merely adjusting the worker as part of a machine; we have to adjust human beings so that they do not suffer and industry does not suffer.

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Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.

Essay VI. "Sankhya and Yoga."
" VII. "Sankhya, Yoga, and Vedanta."

(concluded)

We shall now further pursue and conclude our criticisms of Mr. Ghose's views and observations in these two essays—and especially those which we find in Essay VII.

First, Mr. Ghose says here (and in several other places too):—"For the Yoga of the Gita, as for the Vedantic Yoga of works, action is not only a preparation, but itself the means of liberation." No doubt the Gita (V. 5) states that "the goal which is reached by the Sankhyas is also reached by the Yogis." But we must not, in our interpretation of this statement ignore what the Gita further states in VI. 3 where action is taught as the means for those who wish to reach *Yoga* (*i e.*, dhyana) and *Sama* (the renunciation of action) is taught as the means by which those same persons after having attained to Yoga, are enabled to reach the final goal. Thus the Gita holds that karma (or action) is only an *earlier* stage on the road (to the goal of liberation) of which *sama* or renunciation of action, is the *later* one. Therefore, it can also be spoken of as leading to the same goal. Mr. Ghose, therefore, makes a mistake when he understands the Gita (V. 5.) *too literally*, and maintains that "action is *itself* the means of liberation." The Gita (VI. 3) is thereby ignored, and Mr. Ghose also evidently enough, forgets his own view that the Gita is "in its foundation a Vedantic work" and has "its own synthesis" of action, devotion, knowledge, &c. If "action is itself the means of liberation" and "leads to the same goal" as knowledge of the Self gained from the Vedanta (and the Gita is itself "in its foundation" a work on Vedanta), why is a "synthesis" further needed from it? Why are "works with knowledge also needed" as Mr. Ghose maintains later? Mr. Ghose states, as his reason for this last opinion, that "knowledge is essential, there is no higher force for liberation," and so on. If so, he must abandon his *first* view that in the Gita "action is itself the means of liberation." Mr. Ghose also says in the same connection:—"Yet are works *a means* of salvation,"—not as before, "action is itself the means of salvation." The truth is that Mr. Ghose does not know his own mind and gets involved in a confused maze of inconsistencies and contradictions.

Secondly, Mr. Ghose gives us the following as a portion of the history of Indian thought:—"At the time of the Gita it was the Sankhya method which was principally adopted by those who followed the path of knowledge,"—a conclusion which Mr. Ghose has drawn from "the identification of Sankhya with Jnana-Yoga" (in Gita III. 3). "Subsequently with the spread of Buddhism—which, like the Sankhya, was non-theistic and anti-Monistic—the Sankhya method of knowledge must have been largely replaced by the Buddhistic. When the reaction against Buddhism arrived, it took the Vedantic form popularised by Shankara who replaced the Buddhistic impermanence by the cognate Vedantic idea of illusion, Maya, and the Buddhistic idea of Non-Being, indefinable. Nirvana, a negative Absolute, by the Vedantic idea of indefinable Being, Brahman, an ineffably positive Absolute in which all feature and action and energy cease because in that they never really existed and are mere illusions of the mind." Further, "in the Gita, there is little talk of Maya and much of Prakriti, and even the former word is little more than an equivalent of the latter. Prakriti, not illusive Maya, is, in the teaching of the Gita, the effective cause of cosmic existence."

The above passage is full of misapprehensions and blunders. *First*, the Sankhya (or the path of knowledge) in the Gita is, as we have already frequently shown, quite different from the Sankhya system of philosophy,—"non-

theistic" and "anti-monistic,"—with which Mr. Ghose confounds it in the sentence quoted in the above extracts. *Secondly* when Mr. Ghose says that Sankara's Maya is "illusory" (or Pratibhasika), he makes a blunder which will unfailingly discredit even a tyro and beginner in the study of Indian Vedanta—for Sankara's Maya is *phenomenal* (or *Vyavahoric*) and not illusory. Sankara calls it "*Satya*", but *vyavahoric* (vide Sutras II. 1. 14) Mr. Ghose further speaks of Sankara's Brahman as "an ineffably positive Absolute in which all feature and energy cease because in that they never really existed and are merely illusions of the mind." This is the doctrine of the Yogachara school of Buddhists who hold that the mind's illusory power places its own creatures (or objects) in the external world, when *in truth* they are—and only can be—within the mind itself. As a matter of fact, however, Sankara has repeatedly stated that the same thing is designated by various synonymous terms,—*viz., Maya, Prakriti, Avyakta, Pradhana, Akasa, Akshara,* &c., (*vide* his bhashya on the Vedanta Sutras, I. 4—3). He also points out in this same context that "without it (*prakriti, maya* &c.) the quality of being the creator (of the universe) is not possible for the Supreme Ruler (Paramesvara) as he will then be without the power to act (*Sakti*)." *Sakti* (or potency) is only another name for Maya or Prakriti. Sankara says of Pradhana (i.e., Prakriti or Maya):—"If we hold that there is an *independent* anterior phenomenon (or state of being) which is the causal form and condition of the manifested material universe, then we shall become indistinguishable from those who hold the (Sankhya) doctrine of Pradhana. We hold that such causal phenomenon (or condition of being) is under the control of the supreme ruler and creator of the universe." Hence, Sankaracharya holds exactly the view which Mr. Ghose puts into language as follows:—"Prakriti, not illusive Maya, is in the teaching of the Gita, the effective cause of cosmic existence." Some things, however, must not be forgotten:—(1) Prakriti is under Isvara's control and invests him, at his mandate, with his capabilities and activities as creator; (2) there is no such thing (in Sankara's doctrine) as "*illusive* Maya" but only *phenomenal*) (o vyavaharic) Maya; (3) though the *Gnani* (or *Mukta*) becomes identical with the Atman (Noumenal or Paramarthic) and thus passes beyond both the phenomenal (*vyavahoric*) Maya and *Mayi* (Isvara), these latter do *both* exist for the Jiva who is not yet a Gnani or Mukta and so still remains within the cycle of Samsaric (or phenomenal) existence. Sankara calls it "*satya*" (II. 1. 14 of the Sutras in Bhashya.) *Thirdly*, Mr. Ghose seems to be generally under the impression that the Gita is unfavourable to the Veda and its religion—not only to the *Karmakanda*, but even to its highest religion of knowledge (of the *Jnana-konda* or the Upanishads.) In one place, Mr. Ghose says:— "The Gita even seems to go on to attack the Veda itself which, though it has been practically cast aside, is still to Indian sentiment intangible, inviolable, the sacred origin and authority for all its philosophy and religion". What is Mr. Ghose's authority for this view? He quotes the Gita, III. 45, which he translates as follows:—"The action of the three Gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna." And again:—"The Vedas, in the widest term, *all the Vedas*, which might well include the Upanishads also and seems to include them, for the general term, Sruti, is used later on, are declared to be unnecessary for the man who knows."

Mr. Ghose is evidently not aware that the Vedas—"all the Vedas"—are a portion of the manifested universe, and therefore a manifestation of Prakriti. Until liberation from Samsara is attained, Prakriti with its three Gunas and their effects constituting the manifested universe—among which the Vedas, too, take their place—have their action in relation to the Jivatman through the favour of the creator and lord of the universe (including the incarnated souls included in it.) When the Jivatman has become enlightened through the knowledge of the highest Self gained from the Upanishads as taught by an enlightened sage and teacher, Prakriti vanishes for him along with its manifested effects, including the Vedas—and the Jivatman becomes "free from the triple Gunas." The same is also the purport of other slokas in the Gita,—II. 46, and 52, which Mr. Ghose has also quoted. It is a well-known fact that the Vedas—and especially the Upanishads—contain teachings which are, to all appearance, of contradictory import, and that, therefore, the knowledge of their true import can only be gained through the gracious instruction of a truly enlightened teacher—"*Acharyavan-purusho-veda.*" The Gita refers to this same teaching when it says that the enlightened Jiva becomes "brahma bhuta" (V. 24) and that he "passes beyond the range of Veda and Upanishad, *sabdabrahmativartate*" (VI. 44). The ideas contained in these two passages are put together in the famous words of the *Brahma bindu-Upanishad* (called also Amritabindu Upanishad, and known in Sankara's time and referred to by him):—"Whoever is fully immersed in the *Sabda-brahma* gains the *Para-brahma.*" Mr. Ghose says 1. that *sabda-brahma* means "only a verbal form of that inner Veda, of that self-luminous reality;" and 2. that "that origin is its sanction." As regards the former point, the Veda which consists of *sounds* is, in its essential nature, like all other sounds only a material object of the same nature as the rest of the manifested world. Even as the latter may be spoken of as "a form of that self-luminous reality" on the ground that the Noumenal Brahman is the indispensable basis of the superposed phenomenal universe, the Veda, too, can be spoken of as "a form of that self-luminous reality." But even the Advaitins who hold this final view admit the "vyavaharic" (*i. e.*, practical or working) "*truth*" of the world of phenomena—*vide* Sankaracharya's bhashya on the Badarayana Sutras II. 1. 14.—according to which Isvara (or the *Saguna-Brahman*) is the *efficient cause* (*nimitta-karma*) of the universe. From this latter stand-point, they admit the reality--a reality not merely formal, but material and substantial, though phenomenal—of the distinction between the "self-luminous" Atman as Pure Knowledge and Eternal Innermost Bliss of Love only and the manifested world of material phenomena. Mr. Ghose, however, is not an Advaitin and fully admits the dualistic view—a view also shared by the "qualified non-dualists," so—called,—that Isvara and the universe (including all the Jivas) are separate entities eternally, equally, fundamentally and substantially distinct from each other. Hence, it is not open to him to adopt the Advaitic stand-point so as to efface the 'Satytva" or "reality." and distinctiveness of the Veda as an entity existing apart from the universe and its Creator (see Badarayana's Sutras, II. 1-14. in Bhashya.)

As regards Mr. Ghose's *second* point above-mentioned, viz., that "that origin" of the Veda from the "inner Veda" or "self-luminous reality", is its sanction"—this view is also one which is *not* open to Mr. Ghose to adopt, for the very same reason, viz., that he is not an advaitin. For, it will directly contradict another well-known Vedic teaching that Isvara created the Brahma *i. e.*, the first Jiva, *Hiranyagarbha*, and revealed to him before all others the knowledge of the Veda and invested him with the function of transmitting it through a lineal succession of teachers to all others. Thus, everyman who gains the knowledge of the Supreme Self passes beyond the world of Samsara—of Prakriti and its evolutionary manifestations--of which Isvara is both creator and Lord. This should not however, be taken to mean that the manifested world—or the Veda which is a part of it—is "attacked"—as Mr. Ghose fancies—in the passages of the Gita quoted by him and already mentioned above and discussed. All they have in view is to point out that the Vedas—like any other part and parcel of the manifested world—have their uses for the Jivas during their passage through the world of Samsara as merely means and methods of their spiritual evolution, and that, as a man who wishes to ascend an eminence makes use of a ladder and its successive steps during the course of his ascent, so the Jiva who seeks liberation has to pass—and does pass—beyond the Vedas themselves after realising what they teach in its true import.

M. Ghose makes the following admission later on: "The Gita in later chapters speaks highly of the Vedas and Upanishads. They are divine Scriptures, they are the Word. The Lord himself is the knower of the Veda and the author of the Vedanta, the Lord is the one object of knowledge in all the Vedas, *sarvair vedair aham eva vedyah*, a language which implies that the word Veda means the book of knowledge and that these Scriptures deserve that

appellation. The Purushottama, from his high supremacy above the immutable and the mutable has extended in the world and in the Veda." Mr. Ghose here refers to the Gita, XV, 15 and 18. We have also above referred to Mr. Ghose's previous admissions of this sort in other connections. They only all go to show that Mr. Ghose has never been able to know his own mind regarding the Veda or the Gita,—and that at least he is not in a position to formulate the teachings of the Gita so as to form an integral and consistent whole.

Short Story.

Doctor Buchan Exposed—To The Public!

(*A Detective story.*)

By KANHAIYA LALL.

CHAPTER. III

On reaching the hall we found no other person there than Simms. Dr. Buchan told me by his look that he was correct about what he had told me in the motor about the lawyer. I nodded an approval.

"How long have you been here?" bluntly asked the Doctor of the lawyer, after the 'good-evenings' had passed between the Allahabadites and him. But before he had time to reply the Doctor added, "say, about twenty to twenty-five minutes?"

"No, I've just entered," staggered the lawyer much bewildered.

"Has the lawyer offended you Miss that you have not exchanged greetings with a visitor?" Asked the Doctor addressing Miss Jones.

"What aim had he," I soliloquised, "in uttering a falsehood? Perhaps he did not want us to know that he had been in the house for such a long time. But why?" I had no answer. At the same time Dr. Buchan left us abruptly saying that he would be back in a few minutes.

I was at a loss to understand the meaning of this fickleness of decision in Dr. Buchan, which was quite contrary to his habit. He was becoming mysterious that evening even to *me*.

"Mr. Miser," said Simms, "your friend is a good man, I can say this from his looks. Why does he not use some medicine to reduce his corpulance There he comes!" and the Doctor was seen coming.

"Miss Jones," he said when he joined us, "you know that I being a fat-man get thirsty very soon, would you oblige me by ordering a cup of tea? But why not go upstairs?"

Mr. Simms left us and the Doctor said that he would now go to examine the chamber of Mr. Jones.

We started for the room; Miss Jones led the way and the Doctor brought up the rear. Miss Jones having opened the door entered, I following. The Doctor stopped at the door unnoticed by Miss Jones and examined the lock.

"I'll first examine the window," he said when he joined us a minute later.

The window opened in the garden at an elevation of not less than forty feet. One of the pane of glasses had been removed. Dr. Buchan's face brightened up when he had examined the impressions on the window; but he did not betray his emotions.

"I've finished examining this room," he said after a minute, having satisfied himself that there was no private entrance in the room.

"Have you finished so soon?"

"There's nothing to interest me now in this room."

"What has become of the revolver Mr. Jones kept under this pillow" he asked after a moment's pause.

"It's in the cupboard," she unhesitatingly replied; and she went to the cupboard and bringing out a nice weapon, handed it over to Dr. Buchan, and asked, "How did you know that my father kept a pistol under his pillow?

"I thought that a man who kept with him a large sum of money would most probably keep something to defend himself in case of danger."

I as well as Miss Jones wondered at the conclusions of Dr. Buchan which were invariably true.

He examined the revolver and found that one of the bullets had been discharged on a recent date.

'Who discharged it?'

'Father.'

'When?'

'Yesterday.'

'Why?'

'He...killed a...a rabbit.'

'In the house?'

'No.'

'Where then?'

'At his mills.'

'How did you know?'

'He told me.'

'Did your father tell you of every thing that he did?'

'Ya...no.'

'But why did he tell you of this?'

'He said...... casually.'

Then there ensued a silence. I could not comprehend the meaning of these irrelevant questions to a poor fatherless girl.

"I wonder how did a rabbit get an access to the stores," he muttered as if to himself, "you said Miss that all things were in their place?"

'Yes, I did.'

"But what do you say about the pistol?"

"Don't you remember my saying that we had removed the bed on account of the blood-stains?"

The Doctor was satisfied.

... ...

At 9 O'clock we re entered the hall., Having taken our dinner, Dr. Buchan talked gaily enough for a time; then addressing the young lady he said in a confiding tone, "It is usually seen in criminals that they invariably visit the scene of occurrence at the next opportunity."

"Well?"

"We'll watch the house from the garden this night, please let nobody know about this."

"I shall be glad that you'll do that."

"Good-night."

"Good-night, gentlemen."

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Reviews.

"British Indian Crafts"

We have before us the first number of the *British Indian Crafts*, a high class monthly magazine devoted to Indian industrial development, published by the British Indian Corporation, Ltd., at 1, Crooked Lane Calcutta: its annual subscription Rs. 10-. We do think the Journal supplies a long felt want in this country and as the promoters say the untapped natural wealth of the land is prodigious, and there is every evidence that state departments and private owners are alive to the wealth that expert geologists can open up on their behalf. The Journal promises to seek to encourage and record each step that is taken towards the development of India's resources and industries. "It will be our constant endeavour to obtain articles from eminent authorities on all phases of industrial science, business management and modern development, thereby gradually compiling interesting records of accurate and reliable information of industrial organisation and progress."

The very first number before us amply bears out this promise. The Journal is so well got up, paper and printing alike, that it is a pleasure to handle it. The Cawnpore Woollen Mills, "Lalimli" as it is known, is described, being the first of a series entitled Great Indian Enterprises." The article is illustrated by fine photographs. The trade ship "British Industry" forms the subject of another article. Mr. J. A. Sandbrook of the *Englishman* in an article, which we reproduce elsewhere, predicts a great future for a cheap iron and steel industry. Another important article deals with the problem of welfare work for Indian industrial employees. We shall have occasion to deal with this subject later. Among other interesting articles may be mentioned, "Imports for Indian Markets," New British Patents, abstracted from official records, the Cawnpore Technological Institute, and an interesting description of the boll-worms that attck cotton. We must not also omit to mention the beautiful and original time-tables drawn up by the Oudh and Rohilkkand Railway to illustrate H. R. H. the Prince of Wale's tour.

We wish our young contemporary long life and success in its chosen mission—so that we may all get rich quick in an industrially rejuvenated India.

Miscellaneous.

The Idler.

on

Society, Scandal and Fun.

If one desired to read a frank and fearless account of Victorian society, its life, its scandals and its funs there is hardly any book that will be more satisfactory than the Countess of Cardigan and Lancastre's recollections which she published at the ripe old age of eighty-four in 1909. The Countess was the eldest child of "Spencer Horsey de Horsey and was born in 1824 and her first recollection is that of a children's party given by William IV and Queen Adelaide which she attended with her mother. She became so tired that she got up a richly upholstered gilt chair and fell fast asleep. It was really the King's chair and "H. M." as the little girl's mother said to her "was greatly amused when he saw a little girl curled up in the big imposing chair which had hitherto only felt the weight of Royalty."

The wicked "Lord Steyne."

"Lord Steyne" was of course the Marquis of Hertford and the Countess has some good words to say of him, whom 'Thackeray did a great deal to malign. But this does not prevent her from speaking about the orgies of that nobleman.' There were, of course, "says the Countess, all kinds of rumours about the orgies at St. Dumstans after the Opera, when closed carriages took the prettiest members of the *corps de ballet* up to the Regent's Park house, so securely hidden in its lovely sylvan grounds. Scandal said that once there, the ladies discarded the conventional attire of the ballet and waited on Lord Hertford and his friends at supper wearing less than what is now considered as good form to appear in a Salone."

Fighting over a bone!

Of the Marchioness of Aylesbury she has an amusing story to tell. 'Although Lady A. was considered a beauty she was excessively thin and her scragginess was the source of a joke some years later. She was devoted to Lord Wilton, but one day she went on board Lord Cardigan's Yacht, which was lying off Calshot and stayed the night before returning to coves. Lord Wilton who was furious about it, made quite an unnecessary scene with Cardigan and some kind friend said that after all it was only a case of two dogs fighting over a bone!

'Poor Lady A., she *was* scraggy, but to be called a 'bone' must have greatly annoyed her if the remark ever reached her ears, and I am sure it did!'

An amusing incident.

'One of my most amusing experiences about this time' says the Countess, 'originated in my wish to see a *risque* play at the Princess's Theatre. 'Papa,' said I one morning at breakfast, 'I wish you would take me to the Princess's Theatre; every one is talking about the play. Do let us go this evening.

'Quite impossible,' answered Papa, with great decision 'quite impossible, Adeline—I am dining tonight with General Cavendish at the Club, a long standing engagement and,' he continued in a tone of conscious virtue, 'even if I were disengaged I should not think of taking my daughter to see such a play; nothing, my dear, is so degrading as a public display of lax morals, and it is the duty of every self-respecting person to discountenance such a performance. Let me hear no more about it;' and he opened the 'times' with an air of finality.

"The evergreen fabrication of 'going to the Club,' the most obvious and clumsy of lies invented by man to deceive woman was as flourishing then as it is today. Perhaps it was more successful as the telephone was not invented. I quite believed papa's statement, but I was deceived as subsequent events proved."

Adelaine was much annoyed and determined to go to the theatre in spite of her father. So she went to the theatre that night having previously asked Lord Cardigan, her father's friend, to meet her there. Lord Cardigan was rather agitated when he came into her box 'Miss de Horsey,' he said without any preliminaries, 'you must leave the theatre at once.'

"I will do no such thing,' I cried angrily. 'What on earth is the matter?'

"Well', reluctantly answered Cardigan—well, Miss de Horsey, your father and General Cavendish are in the box opposite—with' (he looked at me apologetically)—'with their mistresses! It will never do for you to be seen. Do, I implore you, permit me to escort you home before the performance begins.

"I was seized with an uncontrollable desire to laugh. So this was the longstanding engagement, this papa's parade of morality! I peeped out from the curtains of the box—it was quite true; directly opposite to me there sat papa and the General, with two very pretty women I did not remember seeing before."

Adelaine had resolved to see the play and so she sat through it dividing her attention between her papa

and the performance. However she left the theatre about the middle of the last act thinking to reach home before her father did.

It was midnight when she reached home and she sent Parker, her attendant, on to open the door while she paid the cabman. "As I stood in front of No. 8," she says, "the door was opened—not by Parker but by papa.

The irate father asked her how dare she conducted herself in that manner. "The courage of despair" and a "spice of devilment also" seized her and she faced her angry parent quite calmly.

"I've been to the Princess's Theatre, papa', I said demurely, (he started); 'and I saw you and General Cavendish there; I thought you were dining at the Club ...and I saw...'

"Go to bed, at once, Adeline,' interrupted papa, looking very sheepish, 'we'll talk about your behaviour later.'

"But," she says, "he never mentioned the subject to me again!"

The "mad" Lord Ward.

Miss de Horsey used to spend many week ends at Cassiobury with Lord and Lady Essex and on one of these occasions some very self-important young men had been invited and Henry Blackwood who was then staying at Cassiobury thought it would be great fun to play the part of highway-men and stop the young men's travelling-carriage as they were driving through the lonely park. He enlisted two other kindred spirits and of course the whole house-party was in the secret. All the guests were full of conjectures as to how these young bloods would face the highwaymen and all thought that as they were such *ultra*-superior people they could not behave in any other than an ultra-superior way even under such conditions. The eventful night was dark, the travelling carriage approached and Henry Blackwood and assistants rushed forward and stopped it and demanded of the occupants their valuables in true highway-men spirit. Instead of behaving in an ultra superior way the young bloods were only terrified out of their wits and in imploring chorus cried "spare our lives, you can take everything we have." "It was a difficult task," says the Countess, "to enact the part of sympathetic listeners later in the evening, and hear a very much embroidered account of the dozens of highwaymen who infested the Park, armed to the teeth and apparently villains of the deepest dye. The feelings of the young cowards can be easily imagined when next morning, at Breakfast, Henry Blackwood, returned them their belongings "with the compliments of the highwaymen," and the suppressed laughter which greeted the announcement made them feel very small indeed."

Of Lord Ward with whom Miss de Horsey frequently stayed an amusing anecdote is related. "Lord Ward," Miss de Horsey says "had very curly hair, which could never be induced to lie smoothly on his head. I remember when he stayed at Deene after I married Cardigan that his valet suddenly left, giving as his reason for so doing that he thought his Lordship was going mad. It appears that the man had gone unexpectedly into his masters bed room and found him sitting in his bath with his HAT on. This seemed such an odd proceeding that the valet, who was a new servant decided to leave at once and seek employment with a less eccentric master.

"The reason Lord Ward wore his hat was solely to try and keep his rebellious curls in order!"

A solicitous host!

"Belvoir Castle," says the Countess, "was another delightful place I stayed at, and I remember the fifth Duke of Rutland drinking my health on my eighteenth birthday. His son, the Marquis of Granby, was a man of consummate tact and presence of mind. At one of the house-parties there was a pretty young married lady with whom he was greatly smitten, and having received every encouragement, he paid a visit to her room after she had retired. The lady was asleep, and just as the Marquis was about to rouse her, the door opened and the husband whom he supposed to be otherwise engaged, appeared unexpectedly on the scene. It was an embarassing moment, but the Marquis who was equal to the occasion, held up a warning finger and exclaimed in an anxious whisper, "Hush! don't disturb her, she is fast asleep; I was passing, and I thought I smelt fire—but all's well." The husband thanked him with honest gratitude and doubtless felt all the happier for being under the roof of such a solicitous host."

The Future of India's Foreign Trade.

Mr. J. A. Sandbrook, Editor of the *Englishman* writes in that new monthly *British Indian Crafts*:—

At the present moment India, like every other part of the world,is involved in the wave of universal trade depression, but the time cannot now be far distant when foreign markets will once more demand her produce. It is nearly two years since the export trade of India reached the height of the greatest boom in history; the month of March, 1920, witnessing the record figure of Rs. 31½ crores in value. This was followed all too swiftly by the great fall in prices, in freights, in silver, in exchange—a collapse so disastrous that some of the most prosperous firms in the world were shaken to their foundations. The world has not even yet recovered from that shock, and the prevailing depression in India is only the reflection of world conditions. The course of the export trade since the great boom month of March, 1920, is perhaps the best index to the effects of the depression on this country. From March 1920 to March 1921 the decline in exports was continuous until the value was only Rs. 18 crores. There was a slight increase to Rs. 19 crores in May of last year, then a further decline to Rs. 16½ crores in June which is the lowest point touched by the Indian export trade during the crisis. Since July last the export trade has remained at a fairly constant level with, if anything, an upward tendency and if no very clear manifestation of industrial improvement has yet appeared we may at least consider that the worst of the crisis is over and that recovery is within sight.

India has weathered the storm of these two years of depression in a very remarkable way. The wonder is not that there have been failures, but that there have been so few; and although trade is stagnant it cannot be doubted that there are still vast financial resources in this country ready to come into play when the wheels of trade begin again to revolve. The war and the aftermath have shown the world that India occupies a remarkably strong position from which to develop into a great emporium and to become one of the greatest producing and manufacturing countries in the world. For one thing she contains within her borders practically everything, or the means for making everything, that mankind needs, whether to pursue the arts of peace or to wage war against his neighbours. A country that is self contained and can support itself in all the emergencies of life is bound to attain to substantial power and influence in the world. The credit of India has stood remarkably well the greatest financial crisis in the world's history. When the great fall took place in exchange and many Indian merchants repudiated their contracts with foreign suppliers the credit of many mushroom firms and individual dealers suffered eclipse. The experience will compel foreign sellers to be wary on future occasions and to deal only with reputable firms that are to be trusted; but this wholesale repudiation of contracts, although considerable in the aggregate is not representative of Indian trade as a whole—certainly not of those great trading houses, established in India for generations, that are still to the foreign buyer and seller unrivalled examples of commercial integrity. These great houses have stood up to their losses with a smile and their example has done much to influence many smaller traders who were inclined to wholesale repudiation to make such compromise as they could. For a time this experience

may affect adversely the credit of small and comparatively unknown dealers who had but recently begun to deal direct with foreign shippers. This setback is to be regretted because it was the beginning of a much larger participation of the Indian dealer in India's foreign trade, and but for the misfortunes of shipper and buyer alike, this direct dealing between the overseas supplier and the bazaar might have led to a much wider expansion of trade in the near future. However, the setback is only temporary. But the point it is necessary to insist upon is, that all these repudiations of contracts have had no effect whatsoever upon the credit of India as a whole. In fact, I venture to say that the way in which the great corporations that have built up the foreign trade of India have stood up to their losses and met their obligations without a murmur has enhanced not only their own reputation but also the credit of India in the eyes of the financial world.

It is unfortunate that, concurrently with this repudiation of contracts, Mr. Ghandhi should have inaugurated his campaign for the boycotting of foreign goods. The uninitiated in foreign countries naturally connected the one with the other; and there were not wanting unscrupulous dealers who seized upon Mr. Ghandi's exhortations in order to surround their mean repudiation of a contract with a halo of sanctity. (These petty foibles are inevitable in periods of economic depression.) When the revival of trade comes, Mr. Ghandi and a good many other things will be forgotten. People will then turn their eyes to the great possibilities that India offers to men who are keen of brain and who have initiative, energy and enterprise. India will not only recover the trade she carried on with her best customers before the war; but better equipped as she is, mentally and financially, India must eventually become, not merely a supplier of raw materials, of which she has an abundance, but a manufacturer of the finished goods which are made from these materials and a formidable competitor in the markets of the world with the greatest manufacturing countries.

The transition has already begun. It will be many years before the older manufacturing countries can feel the entry of India as a competitor, for the expansion of the Indian market and the development of the world markets will provide room for all. But the tendency in India to retain more and more of her products for her own consumption is worth noting. She exports proportionately less of the food-grains she grows—a sure indication of a large and we trust a better-fed population She retains a higher proportion of jute and oil-seeds for her own consumption As time goes on this tendency will increase, and it will become more rapid in the near future for much of the profits made in war time have been invested in new oil, jute and cotton mills and tanneries, the effect of which has scarcely yet been felt on the production of India. The Calcutta jute mills have recently made great advances in the production of the finer jute fabrics and they are now entering trades such as the canvas and fine hessian trades which Calcutta did not touch before the war. The competition of the Indian cotton mills is a matter of growing concern to Lancashire, and it has not yet reached its highest intensity because the new mills planned during the war are only as yet in course of erection and nearing completion. Lancashire will for many years enjoy an advantage in the fine counts, but in that comparatively small proportion of her trade that comes into competition with the Indian mills she must be prepared not only to see the Iddian manufactures increasingly used in this country, but also to see them competing more and more in markets in other countries, as for example, Africa.

The establishment of the iron and steel industry in India on a large scale is a matter of immense importance to the future not only of this country but of all manufacturing countries, for it means laying the foundations in India of all other industries, and especially the higher branches of engineering. India will certainly have Protection before long. The danger is lest, through the influence of fanaticism or of false economic teaching, it will be carried to extremes. Let us hope that a solvent will be found for this difficult problem of tariffs. But if it were possible to return to perfectly free and equal conditions of production and industry in all parts of the world, it would be found that India, more than any other country, fulfills the principal conditions essential to the cheap production of iron and steel. She has her high grade ore, her coking coal, ample supplies of limestone all within easy reach of the seat of her industry, and the whole near to the principal sea port of India An authority, Mr. Glen George, has lately compared the cost in India and other countries of mining and transporting to the furnaces the iron ore necessary to make a ton of pig iron. In India it is 7 shillings; in the United Sates £2; in the North of England £ 1-6s; and in the South Wales £2. The cost of delivering to an iron works all the raw materials necessary works out as follows: India £1-14s.; United States £3-10s.; Cleveland £3-14s.; South Wales £3 13s. When pig iron can be placed on board ship at Calcutta at less than half the cost of manufacture in other producing countries, it will be seen that India has the protection of natural advantages which is more important than the protection of tariffs. With such advantages she is bound in time to become a formidable competitor of the older manufacturing nations. When that time comes, she will have so expanded and prospered herself that there will be room for all. But the essentials of a great manufacturing country must not be lost sight of: cheap fuel and an abundant and satisfied labour force. India has ample supplies of conveniently situated fuel, but the problem of labour and transport must be solved at once or its cheapness will be come a thing of the past and its accessibility for the needs of industry a myth. Cheap labour is not necessarily an advantage. it is often the reverse, since the cheap labourer has few wants and no ideals and the minimum of work is necessary to provide him with the wage that his limited ideas of life and comfort require. But a satisfied, peaceful and orderly labour force is essential and to the creation of this the masters of industry in India, working on plastic though ignorant material, should turn their hands. With such a force moulded out of the millions who are available, with ample supplies of raw material almost unscratched, with wide spaces yet to be cultivated, with a comparatively low level of taxation, India surrounded as she is by markets, home and overseas, of unlimited potentiality, can look forward to a great industrial future with all that it means of intellectual attainment, of material comfort and prosperity and of the general good of mankind. Here is the true destiny of India—not in the *charka*, nor in the decline to primitive conditions of husbandry and village industries, but in the advance to industrial world power.

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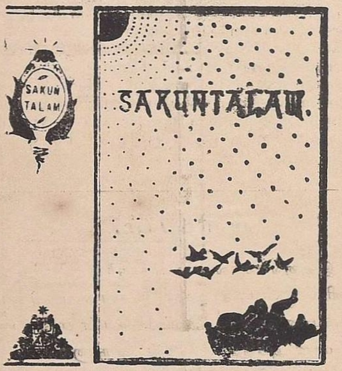

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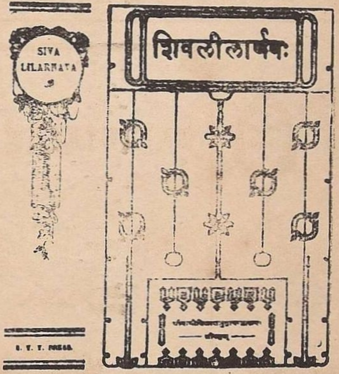

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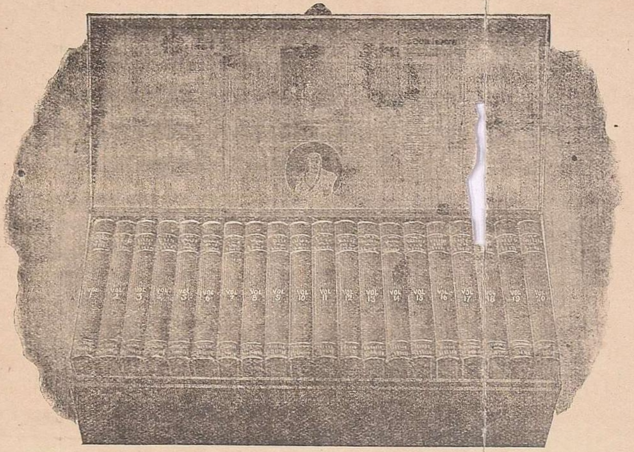

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